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THE UNIVERSITY OF CHICAGO

RELIGIOUS EDUCATION IN THE CHINESE COMMUNITY

OF

SAN FRANCISCO

A DISSERTATION

SUBMITTED TO THE FACULTY

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### Introduction

In order to fully understand the Christian work among the Chinese in this country and particularly those of San Francisco, the Western Home of the Chinese, a word must be said in regards to their religious life in China. For, in coming to this country, those elements which constituted his life in China became mirrored in his life in this new country.

The writer does not intend to give any extensive details, but hopes to give sufficient material to furnish some facts about the part that religious education is playing in the lives of the Chinese of San Francisco and hopes incidentally to correct any misapprehensions concerning the Chinese in this country.

### THE Religions of China

To appreciate the progress of Christianity amongst the Chinese in both China and the United States, one must not be too critical of the slowness of its spread and progress. Knowing that China comprises one ~~one~~ fourth of the inhabitants of the globe, a people with a civilization dating back before the era of Christ, a people whose lack of communication and intercourse with the outside world has made them strangers of Western civilization and thought, it is no wonder that China has been ascribed as a slow nation! Yet one can not blame her, for her educational system and religions are so ancient that it required time to overthrow them for the new.

China is not without a religion, but rather it had too many. Three of the main religions which were found in China when the Christians entered were Confucianism, Taoism and Buddhism.



### Confucianism

Confucianism was the most flourishing and most important as it was the religion of the literati, a class of scholars who were the sages of the nation. Outside of this class, it had little authority or influence at first.

Confucius, the father of the so-called religion, was born in Lü, one of the feudal states of what is now the province of Shantung. His parents were respectable people but of poor means. The father died when Confucius was three years of age, thus leaving the mother to struggle with poverty. The family name was Kung and Confucius' own name was Chong-ni, but he was given the appellation of "Kung-fu-ts" or the "Teacher Kung"; Confucius being the Latinized form of Kung-fu-ts.

In his youth, Confucius had a taste for study and <sup>was</sup> so diligent and earnest that he soon became a teacher of those who were in pursuit of knowledge. What Confucius was interested in, was not of the future. He became saturated with the knowledge of the past. He created no new doctrine nor new thoughts. He himself said that he was "a transmitter, his one object of life being to induce the rulers of the land to revert to the ideal system which guided the councils of the semi-mythical sovereigns Yao and Shun (2356 B.C. and 2205 B.C.)" He was an imaginative person, earnest, sincere, understanding the natures of men and desiring to aid them to a higher plane of life. In a way, Confucius has succeeded. He has given to the Chinese a system of morals that even Christianity can alone compete. It teaches that personal righteousness is the sole end that any individual must seek. Here we see that Confucianism may be put on a par with Christianity. "Righteousness is a virtue," he says, "it is that which ought to be done." If anything that appeals to the human con-



sciousness and is sanctioned by our consciousness as the right thing, then it is our duty to perform it. Truth must be sought for by every individual, so as to receive truth and fidelity one from the other. But he also teaches negative truth; that which he does not understand himself or cannot quote authoritatively, he chose not to speak at all. In speaking of this he says, "When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself do not to others. In the way of the superior man, there are four things, to not one of which have I as yet attained. To serve my father as I would require my son to serve me, to this I have not attained. To serve my prince as I would require my minister to serve me, to this I have not attained. To serve my elder brother as I would require my younger brother to serve me, to this I have not attained. To set the example in behaving to a friend as I would require him to behave to me; to this I have not attained." So it was that Confucius, in teaching the truth he himself could not understand nor explain.

Confucianism does not give a personal deity as Confucius was interested in things of the present and past. He did not let the future life interfere with his teachings for he says "When we know so little about life, how can we know anything about death?" Anything that is directly supernatural interfering with the concerns of man, he ignores and passes over. His doctrines were of things of the earth, thus we have Christianity triumphing over Confucianism and other religions in this respect.

Being troubled about earthly corruptions as found in the courts at that time, Confucius' ultimate aim was to promote a better government by pointing out principles for self-government and culture. "He relied on moral not physical force, on example and instruction rather than law



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<sup>1</sup> and punishment." So around this whole object, Confucius built his doctrine. As the people in those times were hungering for a higher plane of life, Confucius' teachings partly met their needs. They exalted him as their god but he himself says: "The sage and the man of perfect virtue, how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety, <sup>2</sup> and to teach others without weariness. I am perhaps equal to other men; but the character of the superior man carrying out in his conduct what he professes is what I have not yet attained. The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move toward righteousness of which a knowledge is gained; and not being able to change what is not good--these are the things which occasion <sup>3</sup> me solicitude. I am not one who was born in the possession of knowledge; I am one who is fond of antiquity and earnest in seeking it there. A transmitter and not a maker, believing in and loving the ancients."<sup>2</sup>

Not being able to provide for a deity or god, Confucius sanctioned and even encouraged the worship of gods which was then in practise among the people. He especially emphasized the duty of filial piety and the worship of parents and ancestors. Throughout his books, parent and ancestor worship occupies an important place. "The service, he said, "of love and reverence to parents when alive and those of grief and sorrow for them when dead: these completely discharge the fundamental duty of <sup>3</sup> living men." "The service which a filial son does to his parents is as follows:-- In his general conduct to them, he manifests the utmost reverence; in his nourish-

1 "China and the Chinese"--Rev. J. L. Nevius p.

2 " " " " " -- " " " " P. 474

3 "Hsiao Kin --- Ch. 18 p. 71



ing of them, his endeavor is to give them the utmost pleasure; when they are ill, he feels the greatest anxiety; in mourning for them, he exhibits every demonstration of grief; in sacrificing to them, he displays the utmost solemnity; when a son is complete in these five things (he may be pronounced) able to serve his parents. He who (thus) serves his parents in a high situation, will be free from pride; in a low situation, will be free from insubordination; and among his equals will not be quarrelsome. In a high situation, pride leads to ruin; in a low situation, insubordination leads to punishment; among equals quarrelsome leads to the ~~wielding~~ of weapons. If those three things be not put away though a son every day contribute beef, mutton and pork to nourish his parents, he is not filial.<sup>4</sup>"

Of the four books which he comprised, are the "Wu-king", the five classics and the "S-shu", the four books. Of the five classics are 1)"Shu-king," a most ancient historical work in China 2)"S-king" or "Book of Odes" 3) the "Yih-king" or "Book of Changes" 4) the "Lik-yi" or "Book of Rites" and ceremonies 5)"Chuen-tsew" or "Spring and Autumn", a historical work written by himself.

The four books are 1)"Sayings and Teachings of Confucius", recorded by his disciples after his death 2)"Teachings of Mencius, a philosopher who lived 200 years after Confucius 3)"Great Learning" 4)"The Doctrine of the Mean" which is found in the "Book of Rites" in the "Wu-king". These books were the textbooks of the schools in China for centuries and have helped mould the life of the Chinese nation in all questions of government, morality, history and religion.

So it was that when other nations of the earth was far in ad-



vance in civilization, China did not know that "the old order changeth, yielding place to new", She was still adhering to the doctrines of the past and was content with them. It was not until Christianity came <sup>to answer</sup> the problems that Confucianism does not supply, that the Chinese began to question this faith which had permeated into the life of the Chinese for so many centuries.

### Taoism.

Taoism first came into China from India. In its first days, it was a philosophical mysticism with vague and shadowy views. A contemporary of Confucius, Lao-tsz appeared and formulated it into a system. This philosopher was born in the province of Honan in 604 B.C. His family name was Li and his given name R. Of his childhood and youth, we know nothing. In manhood we find him as a recorder at the royal court of Chau.

This system of philosophy centers its authority in a pope or <sup>5</sup> the hereditary chief whose papal seat is at Lung-hu Mountain. The spirit of this first pope transmigrated from one chief down to the present.

The main object of this system as stated by James Legge in his book "The Religions of China", "was the relation between the universe and Tao(The Way)", and between the Way and the Waygoer. The Way is an eternal road, all beings and things walk here, no being made it, was made itself; was everything and nothing and the cause and effect of all. All things originated from Tao, conformed to Tao, and to Tao <sup>6</sup> they at last returned." Tao was all and in all. It was the "unconditioned being, which as an abstraction too subtle for words, is the origin of heaven and earth, including God himself; and, when capable



7  
of being expressed by name, is the mother of all things."

Taoism is a "mystified metaphysical effort to explain everything by abstract principles of the monist type: There is a sort of impersonal nature which, permeating all things, gives rise to all"  
8  
Lao-tsz believed the nature of man to be good. "When one's mind is directed to good, though the good is not yet done, the good spirits are in attendance on him; and when one's mind is directed to evil, though the evil be not yet done, the bad spirits are in attendance on him. If he has done the wicked thing, and afterwards alters his way and repents, not doing anything wicked, but endeavors to do everything that is good, after a time he will obtain good fortune and prosperity: this is what is called changed calamity into blessing. The words, looks and deeds of the good man are all good. If all the three are seen to be so every day, after three years, Heaven will surely send down blessing on him. And the words, looks and deeds of bad man are all evil. If all the three are seen to be so every day after three years, Heaven will surely send down calamity on him. Should you not exert yourself to do what is good?"  
9  
Taoism teaches modesty, humility and gentleness for these Lao-tsz says are the virtues that will protect man safely on the road to Tao thus fearing no evil.

In its early forms, Taoism was simple, but with an intermixture of Buddhism, a new and gross form of development took place. The belief in transmigration, the belief in purgatory, in spirits, in superstition; all these made Taoism fantastic, base and cruel. The practise in making images thus deifying Lao-tsz and other gods gave rise. Two other gods were associated with Lao-tsz to form the Trinity. An elaborate system of worship and magical practices

7 "The Religions of China" --James Legge p. 405

8 "Old Forces in New China" --Lanning p. 11

9 "The Religions of China" --James Legge p187



sprung up. Priests make their fortune by mystifying the worshipper to satisfy the latter's demand. Thus being mystified and satisfied in this way, the numbers of believers of Taoism became increased and Taoism became a powerful force in the lives of the people. It is presided by a high priest chosen by divine selection from a certain Cheng family. At the present day, Taoism has degenerated into magic, demonology and superstition. Never in the history of religions has such a calamity been recorded.

### Buddhism

Buddhism was introduced into China in 219 B.C. from India.<sup>61</sup> At first it met with strong opposition and so it disappeared for a time until in 61 A.D. it became more favorable.

Like Taoism, Buddhism suffered degeneracy in China. Its founder Gautama Siddartha was born in 623 B.C. and died in 543 B.C. His teaching was pure, simple and beautiful from whom some even thought that Christianity borrowed some of its teachings. Little by little, its form became changed; its beauty and simplicity lost.

There were two schools in India; that of the Hinayana and the Mahayana. The former believing in moral ascetism, self-denying, self-sacrificing and charity. These followers were mostly of southern India and Ceylon. The Mahayana school taught a philosophical system with an elaborate ritual, idolatrous symbolism, ecstatic meditation. This is practised by peoples inhabiting north India, Nepal and Tibet. Of the two schools, the latter found favor in China and spread very rapidly. Later, another school sprang up whose practises were more fanatical. To this, the Chinese turned. The Buddhist priest practised



arts of magic, and was said to possess the power to banish famine, remove pestilence, drive away evil spirits, etc. The country was soon dotted with monasteries and nunneries, sometimes places of bad reputation and practises. Such was Buddhism when transplanted to Chinese soil.

The three great religions of China therefore are Ju-kiau or Confucianism, Tau- Kiao or Taoism and Sih-Kiao or Buddhism. The word "Kiao" is equivalent to our word meaning religion, but in fact it means a system of teaching; it has a more general meaning than "religion". For us, religion always bring up the idea of God but "Kiao" does not necessarily do so.

From these three Kiaus we see the lack of that religious element which we find so predominant in Christianity. The Chinese were not lacking in religious sentiment, but they had to take from these three Kiaus such rites as would suit their immediate views and needs, for then, there was no other religion accessible which would satisfy their spiritual hunger. No wonder that Christianity is being regarded so highly in China at the present day. It is the only religion capable of giving life to the individual and that was what these three Kiaus lacked and also that which the hungering souls of the Chinese were seeking.

#### Christianity

When we now speak of Christianity in China, we assume that we are speaking of Protestantism. But in looking over the history of Christian missions in China, we find that Christianity had been in China from a very early date, introduced, not by Protestants but by



other branches of the Christian Church.

It was in 1245 that Pope Innocent IV sent John of Piano Carini, a Franciscan, to the Tartar chieftan of the Mongols in Asia. He did not remain long. Then St. Louis, king of France, sent William of Rubruck, also a Franciscan. These two men however, did not establish any mission. This was left to John of Montecorvino who, in 1292 was received into Peking where he erected a church. He worked with endless toil and untiring effort until at the end of eleven years, he had baptized six thousand people. "It is now twelve years," he writes, "since I have heard any news from the West. I am become old and grayheaded, but it is rather through labors and tribulations than through age, for I am only fifty eight years old. I have learned the Tartar language and literature, into which I have translated the whole New Testament and the Psalms of David, and have caused them to be transcribed with the utmost care. I write and read and preach openly and freely the testimony of the law of Christ".<sup>10</sup>

At that time, Christianity extended down to Fu-chien province and there it discontinued to spread. With the accession of the Ming emperors and the dissolution of the Mongol dynasty, the Christians suffered untold hardships. Persecutions wiped out the Christians and it was not until at the close of the Ming dynasty, that the Roman Christians regained entrance.

In 1583, Matteo Ricci, a Jesuit, laid the solid foundation of the Christian religion in China. He was a literary man, therefore attracted the attention of the literati. He sought permission from the governor of the province for permission to build a church "to pray and study in solitude and meditation". Here visitors were welcomed and



and followers were always with him. Thus with the introduction of Western learning, China became opened to Western influence for a century and a half after Ricci's entrance.

Although his teachings found favor amongst some of the literati, the court royalties were in no way pleased. In 1724, by the order of Yung Cheng, the Christian religion was prohibited. Persecutions took place from that time until 1858. During these years, exile, imprisonment and death were inflicted on the Christians. By 1848, 400,000 Chinese had been converted by the eighty European missionaries. Catholicism would have been furthered more if it had not been for the "Bull" that was issued by Pope Benedict XIV in 1742 "condemning Chinese ceremonies as idolatrous and finally established Tien Chu, Lord of Heaven, as the exclusive designator of God, thus putting an end for Catholic missionaries to the "term question which has been until recently a bone of contention among the Protestants".

According to Kroese, there were 1,026,168 Catholics of which 12,14,000 were of European extraction. There were 1,261 Europeans and 550 Chinese priests, 291 lay brothers and 3,846 members of various 13 sisterhoods. Churches and chapels numbered to 6,070; stations, 13,069; schools, 4,857 and 118,013 boys and girls, 23,380 of these in orphanages.

Ricca had little influence outside of court circles, therefore in 1909 there were few converts but there were 167,478 infant baptisms. With the establishment of the Roman Church on Chinese soil, the West gained a Conception of China. Thus grew the starting point of a growing interest of the Chinese by the Europeans.

11 "China and the Far East"-Clark University Lectures  
edited by G.H. Blakalee--- p. 256

12 "Kroze-Katholische Missen Statistik-- p. 79



### Russo- Greek Catholicism

The Greek Christians had entered China before the Romans, for when Pope Innocent sent his ambassador to the Mongol court in 1247, the latter found the Greeks there who had erected a chapel and under the support of the court. But, it was not until in 1685 that the Russian Holy Orthodox Church was fairly established. They had translated the Bible into the Chinese language but had gained very little success, as their converts numbered not more than one thousand. Their work extended little beyond the capital. The Chinese seem to hold no hostility against them, for it was only until fifty one years ago that their expenses had been defrayed by the court of China.

### Protestantism

We cannot speak of Protestantism in China without referring to Robert Morrison, the representative of the London Missionary Society and the Chinese translator of the East India Company who, with countless labors introduced Protestantism into China. Much credit should be given to him for he translated the entire Scriptures with the help of Milne. He was the first to do work among the poor and among those who were sick, thus giving rise to the work of the medical missionaries of today.

From 1858 to 1860 Morrison had entered Canton and these were the years of his preparation for his great work. In the beginning, his work was among the Chinese in the Malay peninsula and on the islands off the coast of China due to the antagonism on the mainland. At the end of the year 1860, he had converted only six Chi-



neze, but this work was not a failure, for he had distributed many literature, Bible translations, linguistic helps, such as dictionaries, etc; which helped greatly in his work.

The period 1860 to 1899 was very slow. Missionaries were scattered in eighteen provinces, and still the good work was continued until in September 22, 1898 the emperor Kuang Hsu became imprisoned. Then in 1900, the terrible Boxer uprising took place in which hundreds of Christians sacrificed their lives.

A comparison of numbers between the years 1908 and 1898 shows a rapid progress in ten years.

	1908	1898
No. of missionaries-----	4,059	2,458
No. of native workers (both sexes)-----	9,784	5,071
No. of communicants-----	191,985	80,682
Stations having foreign missionaries-----	527	469
Outstations-----	3,703	1,969
Pupils in day schools-----	50,910	30,040
Students in higher institutions-----	14,258	4,285

#### REligious Instruction in Homes

Religious education as defined by G.H. Blakslee is a "realized-education, in which the historical fact and the personal experience known as religion constitutes an integral element, and over which religion exerts a subtle, characteristic and, as we think, immeasurably valuable influence, producing a certain kind of educated man, namely, a man who is both educated and religious-the one as much as the other".<sup>14</sup> In none of the religions which had its birth in China,

14 "China and the Far East"----G.H.Blaakslee p.278



could we find material for a real religious education of the child. Confucianism surely does not give room for personal experience but rather, it binds the individual to the old- to the things of the past. It does not impart a whole complex of knowledge on a basis of reason and of induction from experience. It does not teach the science of nature and of society and has little toward practical life. But, we must not overlook the fact that Confucianism has helped to build the character of the Chinese child. It is a system of moral ethics- hardly a religion. Taoism does not impart knowledge. It is a nature religion combined with demonism, goblinism, etc. Buddhism also consists of many ethical teachings, but like Confucianism it does not permit personal experience.

The people in China were once divided into four main classes the literati, farmers, mechanics and merchants. All down through the scale, these different classes were taught from their infancy the teachings of Confucius through practices of ancestor worship and filial piety. The children share the beliefs in superstitions which held the reigns of Chinese society so close that the whole life of the Chinese were bound in superstitions even to the very minute details of his daily life. Thus was the child of old China brought up midst superstition, dread and fear.

When children grow up, the boys are sent to school, while the girls receive their education at home. From earliest childhood much time is spent on formation of character, and attention is paid not only to moral conduct, filial piety, patience obedience, diligence, thrift, frugality, kindness toward all beings, but also to minute



rules of good breeding, relating to behavior toward themselves, as to dress, personal appearance, etc., and toward others, their parents, guests, persons of respect, their elders, their equals, etc., for a breach of etiquette is deemed more unpardonable in China than in the most punctilious circles elsewhere.

The great authority in school affairs is Confucius. His picture is set up in a conspicuous place over an altar, and when the father entrusts the boy to the care of a teacher, the child's first act is to show reverence to the great master of Chinese morality by kneeling before his effigy.

Rich families build a special education-hall in their homes and engage a private tutor for their children, but there are also public schools which might be compared to the high schools of this country, and colleges. These form a large complex of many edifices built and maintained by the government. The idea prevails generally that the education of woman is much neglected in China, but we find in Chinese history many educated women praised for their talents as well as for their learning. In fact, there in Chinese literature not a few poems of great beauty recorded as the productions of these women. It is not a prejudices against the education of women but it is the lack of opportunity and inability to imitate their betters that the women of the poorer classes did not enjoy this privilege. The girls are educated in needlework which was considered one of the greatest accomplishments of their sex. Domestic virtues were deemed indispensable even for women who have become famous. Besides these various household duties, the Chinese girl had the duty of keeping



the home altar always in condition--to keep the incense burning and the tea-cups full. As we have just seen, education in China had its highest ends in character, which is good if only a knowledge of the world and its forces could be mingled with it, so that they may be mastered to enable ~~the~~ the Chinese to better his external conditions in life. But with the growing acknowledgement of Christianity and a better understanding of what it means, China has awakened from the hypnotism of its past sages and reaching forward to the food of the soul which only Christianity could provide.



### Migration of the Chinese to America

In 1848 when Sutter discovered gold in California, he did not realize what the discovery would mean to the whole world. The news spread like lightning and soon a flood of people from all parts of the globe migrated to this country. The United States had become a magnet attracting people of all races and beliefs to these shores. Among the immigrants were the Chinese. They, too, came to seek a fortune. The United States became known as "Gum San" (Golden Hills) and tales such as are found in Marco Polo's travels in India, were being spread broadcast in China. Gold was said to be found everywhere. These were the legends that brought the industrious and quiet Chinese to this Western hemisphere.

At that time, no immigration restrictions were passed against the coming of the Chinese to this country. In fact, they were welcomed and greatly favored by the Americans; their reticence, industriousness, adaptability to their new surroundings and their unaggressive character won the admiration of the white people. "Whatever the white man scorned to do, the Chinaman took up; whatever white men did, the Chinese could learn to do; he was a gap-filler, doing what no one else would do, or what remained undone, adapting himself to the white man's tastes, and slipping away, unprotectingly, to other tasks when the white man wanted his job." <sup>15</sup> These were the days when the Chinese were on equal footing with other races but as the Chinese immigrants increased, the white men became alarmed. Race antipathy had arisen amongst the miners and the Chinese became



an object of contempt. Soon legislation was directed against all foreigners but especially the Chinese. By the end of the year 1852, according to custom house figures Chinese numbered 20,025. "In 1860, sixty per cent of the Chinese were in eleven mining counties engaged in mining and in domestic occupations; but, by 1870, only forty five per cent remained in these counties, while thirty eight per cent were now settled in and about the cities of San Jose, Sacramento and San Francisco."<sup>16</sup>

San Francisco soon became the center of Chinese life. Like other immigrants, they established a "quarter" in the city. Thus living together they organized themselves into a society similar to that from which they came. This is not strange, as it is natural for people of the same race to flock together for mutual aid and protection. The foreigners were strangers to them; their manners and customs were different; their religion was not like theirs; each race spoke a different language and almost in every way the Chinese manner of living was distinctly unlike. The Chinese have been accused of being too clannish, but when one studies the Chinese family relationships in China, one would not wonder that they seek each other's fellowship. In China, the clan relationship is the basis of their colony bond, so they have transplanted this form of organization to their new colony, forming different family societies. These societies (four at the beginning, increased to six afterwards) formed into what is known as the "Chinese Six Companies" in 1882. This association substitutes the old patriarchal organization of the old country.

In its early days, this association has been accused by Ameri-

16 "Chinese Immigration" --- Coolidge p. 38



cans as importers of women for immoral purposes, for making contracts in sending over coolies; this word has been greatly abused by foreigners. In China, it applies to one who is an unskilled laborer. The Chinese have great respect for the laborer and a coolie is not representative of a slave as interpreted here by the Americans) to flood the industrial market, etc. The Six Companies to quote the words of its present secretary "was originally to promote the general welfare of the Chinese people residing in the United States and to protect the Chinese from being unjustly treated." It is a benevolent society organized and supported by the Chinese people. It acts as a clearing house for all Chinese public business, as a court for any conflict arising among the Chinese, to help the poor, the needy and the sick, etc. Every Chinese is regarded as a member of this organization with the exception of the Christians; but I was informed that this ban has been recently lifted and no longer enforced.

Other organizations were the trade guilds of which the important ones were the cigar-makers, shoe-makers, laundrymen, etc. These had their own officers, interpreter and an agent in each factory. The objects of the guilds are: "to keep up wages, to settle disputes among themselves, to protect themselves against non-union Chinese by strikes and against Americans by suits at law".<sup>17</sup> Strict laws were enforced and members have many privileges. The guild headquarters serve as employment offices where members out of work report and where employers go for workers.

Besides these, there the "Tongs". Originally ~~it was~~ <sup>they were</sup> organized for political purposes but <sup>they</sup> soon degenerated until <sup>they</sup> it became a se-

17 "Chinese Immigration" ---- Coolidge

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cieties of young "toughs" who are similar to the American "rough-necks". These societies had their origin in this country and are not in any way connected with any societies in China. They soon became depots of women for immoral purposes and centers of gambling. The "teng wark" that are so familiar to the people on the Pacific coast, were results of quarrel over women or gambling. Within these last few years, the fighting has been decreased greatly and until last year, not one occurred. A "Peace Society" was formed by the leaders of these tangs, and all troubles are settled by this society. As gambling and prostitution are prohibited in San Francisco now, troubles are less frequent.

In the beginning, "Chinatown" <sup>was</sup> composed of only a few huts until later, there were three or four blocks of shabby dwellings. Its location is not in the best part of San Francisco. It is situated near the water front ( two blocks from it, but now that portion has been filled in, and Chinatown now, is about twelve blocks from the Oakland Ferry) The sidewalks and the streets were poor and filthy and in every way, the Chinese quarter was a menace to sanitation and hygienic laws. It was not until the white landlords were appealed to by the Chinese that measures were taken to clean that section. It was not until in 1904 were the Chinese permitted to open a dispensary for the caring of the sick. Previous to this, the Chinese were refused permission to open one which would be under Chinese supervision.

The influx of the Chinese population continue to increase. The American laboring class again became alarmed and petitions to the state and national governments to bar the Chinese from coming to this country, began to take place. From this time on, the Chinese became



the mark for attacks by the whites. A variety of licences taxes became discriminated against the Chinese and many ordinances were passed affecting their occupations. In every way the Chinese were abused, subject to all sorts of laws and limitations. Much of the hostilities suffered by the Chinese at this time was due to the fact that the administration of the law was in the hands of officials whose political future depended upon their pleasing the laboring class. Although many judges and officers were pro-Chinese, public opinion was strongly anti-Chinese thus the Chinese people could not escape the unscrupulous tax collectors. The feeling of race antipathy became so strong that riots occurred when the Chinese were mercilessly massacred, tormented, abused, left homeless, etc. The Chinese did no harm; they were an unaggressive and peace loving people and had fulfilled all the requirements that had been imposed upon them through hatred. But still, the free and democratic people of this country, who themselves were foreign and whose country was originally of Indian possession, said that the Chinese should not stay. Those were bitter days for the Chinese but they were patient. The Chinese government did not demand any indemnity nor retaliation from the United States government. The Chinese knew that the government was not responsible for an ignorant act of its citizens, although this created a different attitude on the part of the Chinese toward the Americans at that time.

As years passed on, and after the Chinese had proved themselves harmless, less race antipathy existed. The Chinese began to send for their families and many came. The passage was quite small so that working Chinese could well afford it. Their standard of living was



lower than that of the whites, thus making it possible for the Chinese family to flourish on the wage of its wage-earner. Their <sup>book</sup> was simple consisting of rice, vegetables, fish, and little meat. They were unaccustomed to the extravagant expenditures of the West and since in almost every case the Chinese had come to save money, to better the conditions for his own family in China, little was spent for food and lodging.

As the number of Chinese increased, the enterprising white landlords partitioned the buildings into smaller and smaller compartments thus reaping a good harvest from the Chinese. Due to the ~~strong~~ strong anti-Chinese sentiment which still lingered, the Chinese were not allowed to <sup>stay</sup> inhabit in any <sup>part</sup> of the city. They were refused to rent lodgings ~~etc~~ outside of their quarter. Soon many blocks of buildings were erected by the white landlords and leased to Chinese sub-landlords. These buildings consisted of many rooms with common kitchens and common bathing facilities. Of course, <sup>Christian</sup> homes were quite differentiated from those of the non-Christians. Sanitary regulations were regarded by the Chinese Christians whose ideas have become Westernized due to the contact with their American teachers and friends.

Like all other peoples, the Chinese brought with them their own religion from China. Much energy and finance were expended for the erection of numerous temples within which were countless images of their gods. These became the center of life among the Chinese. The advice of the gods were sought in almost all of their activities.

It would not be too much for us to go into a little detail of some of the festivals which the Chinese celebrated in honor of different gods. First of all, the Chinese calendar, which is lunar, but



whose beginning is determined by the sun, continued to be used by the Chinese in this country. The months are strictly regulated by the moon; the first of every month is new moon and the fifteenth is full moon.

On the fifteenth of the first month, the birthday of the "Spirit of Heaven" is celebrated. Among all the numberless gods, he is the chief of a trinity which is greatly respected all over China. The companions of this god are, the "Spirit of Earth" and the "Spirit of Water". The blessings of these three are much needed and sought for during the year. "The Spirit of Heaven" is said to confer celestial bliss; the "Spirit of Water" quenches fire, and the "Spirit of Earth" procures forgivness of sin. The birthday of the Spirit of Earth is the fifteenth of the seventh month while the birthday of the Spirit of Fire is the tenth of the ninth month.

In addition to the trinity are many gods amongst whom are the five gods of wealth. These naturally play a prominent part in the lives of the people for everyone desires wealth and curries <sup>favor</sup> with them. On the second and sixteenth days of every month, a festival is held in their honor in which pigs and dainty eatables are sacrificed and when candle and incence burning occupy a prominent part.

On the seventh night of the seventh moon, the girls have a festival in which they make pfferings to the Spinning Damsel, represented by the bright star, Vega. She is the daughter of the sun-god and the patron saint of domestic women. In the evening, the girls pass a thread through the eye of a needle, which it is hoped will make them proficient in needlework. It is at this festival that the girls gather



together in groups and have a good time.

In the eighth month, the moon shines brighter than in any other month during the year; so the fifteenth, the night of the full moon, is celebrated as the birthday of the moon. Offerings are made to the moon. The moon is worshiped as a benign goddess and on her festival, people exchange congratulations and presents. It is generally regretted if the new moon is beclouded, but this is not to be interpreted as a bad omen for it would only indicate that the moon will be bright on next New Year's day.

New Year's eve and for two or three weeks following were great days for the Chinese. Only good words of luck, happiness and wealth etc. were spoken. The god's blessings were especially sought at this time for the coming year.

One of the many practices in which the Chinese worshipper goes to the temple is for the purpose of hearing oracles. For instance, a man has a sick son. If he wants him to recuperate and be well again he goes to the temple with many offerings and an oracle is asked through the priest of the temple. A great number of oracles are written on wooden slips which are attached to the divining board and marked with a special symbol for each. The same symbols are written on sticks and locked up in a box with a hole in one corner. The box is shaken until one stick comes out, and the oracle thus determined by the symbol of the stick, is read off from the divining board. These oracles are interpreted as true and as decrees from heaven. As one of the Chinese proverbs said, "We may cure a disease, but we cannot change the decrees of heaven."



Besides the gods in the temples, the Chinese homes ~~were~~ formerly guarded by various household gods, who were supposed to protect the interests <sup>and welfare</sup> of that particular home. Thus the children were born into this atmosphere and these pagan practices. But, as the years went by, and the younger generations came into contact with Western ideas, these practices were only continued by the older and more conservative element of the community.

### Education

Though born in a foreign land, the Chinese child was taught the language of his father. Private schools were established where Confucius' books were memorized and learned. In every way, these schools were conducted similarly to those found in China with the exception that the children do not lodge in the schools.

American education for Chinese children commenced as early as 1860. A public school was established by a Mr. Lanctot in the basement of a Baptist church. This school became disbanded after a short time and it was not until in the year 1885 that a school, under the principalship of a Miss Rose Thayer, was organized with only four as pupils. Later as the Chinese became aware of the value of Western education and as the number of Chinese families increased, the necessity of a new schoolhouse was urgent. Finally the school moved with Miss Thayer remaining as principal until in January, 1904 when Mrs. C.C. Newhall took her place. At this time, the number of pupils had grown to 130 and "unless than a year," said Mrs. Newhall, "pupils came in such numbers that I had to form five more classes, making ten classes in



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all. The disastrous earthquake in 1906 wiped out Chinatown and my pupils were scattered to the four winds."

Before the establishment of the public school for the Chinese, Chinese children had been attending schools with the American children. As early as 1850, Indians and negroes had been excluded from testifying for or against white persons and an attempt was made at that time to exclude the Chinese also. On account of the small number of Chinese families and children among the early immigrants, the question of school provisioning did not arise until at this time. The State Superintendent of Public Instruction in 1859, protested against the attempt to force "Africans, Chinese and Niggers" into the white schools, and the statute of 1860 excluded Mongolians and Indians together with negroes from the public schools. Separate schools might be provided for them, and the statute of 1863 permitted school trustees to use public funds for this purpose. At this time there were only 500 Chinese children altogether under fifteen years of age in the state, one half of whom were in private schools supported by their parents. As late as 1905, the Board of Education voted to exclude Chinese boys from the public high schools but was shortly obliged to revoke the order. In those days, only a few girls were allowed the privilege of attending schools. Only those of Christian families had this rare privilege.

Education was sought for not only by children, but also by the adult Chinese. As early as 1853, the Presbyterian church was organized; in 1870, the Methodist Episcopal church; in 1872, the Congregational; in 1890, the Salvation Army and until finally eleven distinct



church organizations were established in the Chinese quarter. These churches opened night schools where the Chinese adult, after his day of toil, learned his A,B,C's. Many Chinese were employed as domestic servants in American homes and they found that a lack of knowledge of the American language was of great handicap. These schools provided American teachers who taught them the essentials of English and incidentally the Bible was introduced. Although a majority of the Chinese population of San Francisco were still non-Christians, yet the American missionaries and a few Chinese converts were very faithful in their tasks.

Not content with the work among the Chinese adults, the churches began to establish kindergarten schools for <sup>the young</sup> children, primary schools for children of primary age, and tonsend teachers into the homes to teach the mothers and daughters. The churches played a great part in the education of the Chinese of San Francisco and the good work is steadily increasing and enlarging until now the churches with the exception of the Y.W.C.A. and the Y.M.C.A. are the only centers of social activities in the community.



### The Chinese Community After 1906

The great earthquake and fire on April 18, 1906 which resulted in the destruction of most of the city of San Francisco, caused the Chinese of that city to be scattered throughout all parts of the country. Many came east and others settled in other parts of California. As soon as the city was rebuilt, the Chinese quarter was once again populated. The white landlords again reaped a great harvest in the erection of buildings in this section. Race discrimination was still more or less dominant, thus making it hard for any Chinese, even the educated Christian Chinese, to secure a place of dwelling outside of this precinct. The story of the attempts of a well known Christian Chinese will serve to illustrate the race antipathy which was prevalent then:

"In the summer, I proposed to bring my family from Los Angeles to San Francisco. I tried many times to find a suitable house outside of Chinatown so that my children might be properly brought up in the ways of the Americans, that in the years to come, they may perform the duties of American citizenship.

I found a good flat with five rooms and bath and the rent was within my ability to pay. The landlady was also willing to rent the house to me after having heard the explanation I made regarding myself. The rent was paid and preparation was made for moving in, but after two days the landlady came to my office and returned the money to me and explained the situation: the whole neighborhood had risen in arms against the idea of having a Chinese family in their midst, and since the landlady would not give up the house to me it was out



out of the question to move in, so my first attempt to find a home outside the district where my own people live was a flat failure."

"A few weeks later I again tried my luck, and in the course of an afternoon, I found two houses which would be suitable to me, since they were not far from Chinatown and the rent was not exorbitant. The agents kindly made arrangements to rent the premises to me but when the landlords were apprised of the nationality of their prospective tenants all arrangements were annulled."

"After all these failures, I was not yet dismayed, I resolved to try again and hoped for better results. Accordingly one ideal afternoon, after having gone through the rush of business, I sallied forth putting aside the memory of all previous defeats from my mind. I found a flat on Mason Street near Sacramento, which I thought was the ideal place for a home. The landlord was a good-natured Frenchman. He had no race prejudices in his mind and what he had there was only dollars and cents. So he agreed to rent the place to me provided his other tenants would not object and that he would let me know one way or the other in two days. At the end of the two days, I called at his house and he told me that it was out of the question to rent me the house since the other tenants objected strenuously to renting the flat to a Chinese family. I was greatly disappointed but not the least surprised. I had the temerity to ask him what family objected to my living there, and he replied that it was a family of negroes. That was the last straw that broke the back of my buoyancy of hope. I then repeated again and again to myself saying, if negroes even objected to my getting a house outside of Chinatown, how can I ever succeed in getting



a place where no one objects. From that time on, I never made another move. The proverbial Chinese perseverance seemed to have left me for good."<sup>19</sup>

The Chinese section of San Francisco has been a spot of attraction and interest to American tourists and it is still. Many distorted and exaggerated ideas about the Chinese have been spread by newspaper reporters and the police. Information was habitually obtained from the worst classes of the Chinese while the coöperation of the respectable class was as habitually refused. For many years, tourists were shown the few temples, shops, the few gambling and opium dens and other vile resorts, much to the opposition of the respectable Chinese. As a result, the horrors and vices of the San Francisco Chinatown were heralded to the world. Yet the majority of the Chinese being reticent and peace-loving, kept to themselves and submitting to the misrepresentations forced upon them by the American people.

Now, as one enters the Chinese section from the south( the business district) one could behold the peculiar types of architecture that arrests the eye. Upon closer observation, one would find these buildings to be bazaars with the most attractive display of Oriental ware in their show windows. Many of the buildings are built on the style of Chinese architecture together with its peculiar color combinations.

Chinatown is now occupying eight blocks north and south and five blocks running east and west with a population of 8,000. The main business street is Grant Avenue which was formally called Dupont.<sup>19</sup> Here may be found any line of business. Bazaars, clothing stores, restaurants, newspaper establishments, grocery stores, drug stores, hardware stores,



book stores, men's furnishing stores, tea stores, jewelry stores, meat and fish markets, vegetable stores, trunk stores, etc., occupy the business life of the Chinese in this section. As a whole the streets are clean but due to the great amount of trade that is being done in this part of the city, they are rather crowded with automobiles and freight wagons of all sorts.

Like other foreign communities, the Chinese have their own consul who is nominated by the Chinese Ministry of Foreign Affairs and appointed by the President of the Chinese Republic. He protects the interests of the Chinese in this country, maintains and improves if possible the commercial, economic and financial relations <sup>between</sup> China and the United States. His term of office is five years but it may either be extended or curtailed as the Chinese government may think it necessary or desirable. In addition to the Consul-General there are three other officials in the Chinese Consulate-General at San Francisco, namely, a Vice-Consul, an Elève-Consul, and a Chancellor, who are appointed by the ministry of Foreign Affairs. Besides the officials, the Consul-General is at liberty to employ other workers; in the office at present there are two such workers. The Chinese Consul-General of San Francisco now is a well educated man, being a college graduate of several eastern colleges. He has a very good personality and is liked by all the Chinese. In almost all public activities, he takes a prominent part thus winning the favor of the Chinese.

As I have indicated before that the Chinese Six Companies had a prominent part in the life of San Francisco's Chinatown, it still remains in that position. Its purpose and history I have related previous-



ly. It is organized under a board of eight directors who are entrusted with executive duty. From the eight directors, one is chosen as president and another, the general secretary. The president's term of office is three months, by the end of which another of the directors is chosen to fill his place and so on until each of the eight directors have taken his turn acting as president. The president's duty is to enforce all laws made by the board together with the advice of the Chinese business men and any affair not dealing with Americans are managed by him.

The position of the secretary is deemed very important. He is elected by the board and his term of office is for one year. He is "the custodian of all matters that may involve dealings with the Americans such as looking after the association's properties, commanding and paying the Chinatown squad and directing the counselor to protect the Chinese interests". Each of the eight directors receives a small compensation but the secretary receives a higher salary than any other officer.

When occasion demands, the president calls and presides at meetings. All the Chinese merchants in the city are eligible to attend and to cast vote. Voting is done by Voce.

The association has aggregate moveable properties and immovable properties amounting to about \$150,000. It is sustained through free contributions and every Chinese departing for China must pay three dollars. The proceeds from its real estate is another source of income.

Among other good works, this association conducts a school in Chinese for the educational uplift of the Chinese youths of San Francisco. It has an enrollment of a hundred and every year many youths are



their diplomas from this school. There is a fee of two dollars for every pupil per month.

To arouse and to cultivate a taste for Western music, the association has a famous musical society, called the "New Cathay Musical Society". It is composed of Chinese young men who are interested in music. It is under the leadership of a bandmaster from the United States navy. This band made a tour to the several large cities of the United States; last year, playing under the contract of the Orpheum Theater and winning many praises from the American public.

#### Some of the Organizations Within the Community

As it has been seen that the business of this community occupies a large per cent of its daily life, so there exists a Chinese Chamber of Commerce organized by the Chinese merchants for commercial interests. It has a membership of 336.

#### "The United Parlor Native Son of the Golden State"

About thirty years ago, this organization came into existence with only a few members. Finally it could not be maintained and not until on May 11, 1895 was it reorganized. It secured a charter from the Secretary of State under the present name. It was only in recent years that progress was shown. Any city might form a branch parlor provided there are fifty active members and is passed by the inspection of the United Parlor as qualified.

The object of such an organization is" to promote the welfare



of the Chinese American citizens in the United States".

Its membership is comprised of Chinese who are born in the United States. Only those with absolute evidence are admitted. A special bill was passed at the Bi-Annual Convention, October 15, 1917, to admit sons of natives (those who are born in China but whose father was born in the United States) since the United States Government recognized them as citizens. There are approximately three thousand members in all the branch parlors, including those of the main parlor. There are branches in the following cities: Oakland, Fresno, Los Angeles, Seattle, San Diego, Chicago and Detroit.

An annual convention was held in 1917 when an amendment was passed in which it was agreed to hold its conventions once in every two years. A delegate to every fifty members is sent from each parlor to these conventions. The last convention was held in Los Angeles, California and seven delegates were sent from San Francisco, six from Los Angeles, two from Oakland, one from Fresno, one from San Diego, three from Chicago while the other parlors did not send any. At this convention, many new bills were passed among which one was for the erection of a building. Since then, a four-stories concrete and brick building is being erected and will be completed in the latter part of this year. The main floor will occupy rooms for offices and an auditorium with a seating capacity of 700.

Its officers comprised the Grand-President, Grand-Vice President, two Grand Secretaries, Grand Treasurer, Grand Marshall, Grand Sergeant-at-Arms, two Grand Auditors and five Grand Directors. These constitute the grand officers of the United Parlor. Each branch parlor has the



same personnel with the exception that the prefix "grand" is omitted and a few non-important officers. The only paid officer in the United P Parlor is the Chinese secretary. Each officer holds his office for two years, being elected by the members. Regular monthly meetings are held to transact regular and new business and also to initiate new members into the chapter. It is presided by the president and on his absence, the vice-president presides.

#### The Chinese National Welfare Society in America

The sympathetic attitude of the American people and especially of the United States Senators towards the Chinese on the question of Shantung, was great incentive towards the organization of this society. It was first conceived on May 7, 1919, the day when the powers awarded Kiaochow and other German rights in Shantung to Japan. It was also the day when Japan submitted the infamous "Twenty One Demands" on China in 1915. On this day in 1919, a patriotic mass meeting was held in which a committee of eleven was elected and provided with funds to carry the message of China to the United States Senators, who in turn approved and encouraged the work of the committee. Thus a broader program was drafted and adopted and a constitution was drawn. The objects of the society is stated as follows:

- 1." To inform our own Chinese people of our national dangers and weaknesses and to lead them to the way of real freedom and strength."
- 2." To give true information of China and things Chinese to Americans, countering the bad that had been the products



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of misinformation, misunderstanding and propaganda."<sup>20</sup>

With the adoption of the constitution and by-laws, the organization became definitely organized and the election of officers and appointment of committees for different activities took place on June 25, 1919. This society is heartily supported by the Chinese Christian Churches, Y.M.C.A., Chamber of Commerce, Six Companies, merchants, professional men, students and laborers. It did not take long for letters, circulars, pamphlets and telegrams to be sent broadcast. These were the voluntary work of professional and business men and students of different universities and colleges throughout the United States, expressing Chinese thoughts and their opinions on the Shantung Question.

A membership campaign of ten days took place and the result was a membership of 5,500 and a contribution of \$17,000. By September, 1919 ~~and now~~ a membership of 10,000 with a fund of \$30,000 contributed. Branches of this organization have been established in many of the leading cities throughout the United States. Services done by this society have the best of American and Chinese ideals.

#### The Morning Bell Theatrical Society

This organization was originated in 1918 by a few Chinese young men interested in the production of plays in the Chinese colloquial tongue, the themes of the plays being taken from modern life. The Chinese people became enthusiastic over these new productions and demand more.

The society maintains a Chinese school for boys and girls where



opportunity is afforded them to learn the mother tongue after attending the American school hours.

#### The Red Cross Auxillary

During the recent world war, the Chinese aided in all patriotic occasions. A Chinese Red Cross Auxillary was organized; contributions from the San Francisco Chinese to the various war loans amounting to over \$500,000 were given and 350 strong Chinese youths were drafted from this section and many had daring experiences "over there". Many were killed but they died heroically and bravely under the American flag which gave them birth and protection. Several were qualified officers and some are proud possessors of medals for distinguished service. Those who have returned are proud <sup>to be</sup> war veterans and especially because they have fought under the American flag, the flag of our sister Republic.



### Religious Work in the Community

At present, the Chinese family in San Francis<sup>o</sup> has revolutionized remarkably since the early days. The Chinese parents are becoming more Americanized and thus managing their homes and rearing their children in much the same way as do the American parents. Many of the Chinese women have donned the American costume for street wear in order to avoid being conspicuous, but some continue to wear Chinese clothing at home as it is much more comfortable than American dress.

The women and girls have much freedom and may be seen on the streets shopping or going to and from school, etc. Daughters are welcomed and they occupy a prominent place in the family. Life is much easier and much more comfortable than in <sup>some parts of</sup> China for every kind of modern conveniences are at their disposal; they cook on gas stoves, they have running water and plumbing conveniences, telephones, electric fixtures and for some, automobiles. The food consists of Chinese imported foods and many American foods as well. Thus in every way, the Chinese family are living comfortably and not extravagantly but their chief discomfort is the cramped quarters in which they live. Respectable families would much prefer to live outside of Chinatown but this is denied them no matter how wealthy they may be or how quiet and clean. The tiny apartments in Chinatown bring an exorbitant rental and it is wonderfull how cleanly the women manage to keep them.

But, the Chinese family has reached a very critical point in its revolution in this country. The second generation, who are native-~~sons~~<sup>sons</sup>



have reached an age of which they could claim independence of their parents. Since the Chinese Revolution in China, the spirit of democracy and freedom became dominant in the hearts of every Chinese man, woman and child. This was all well, but the change had come too sudden. The young people have broken loose from their homes and are seeking enjoyment and pleasures amongst themselves thus bringing many disastrous happenings to some of these young lives. The transformation was like putting new wine in an old bottle. The new cannot be put into the old so sudden. The reaction would be disastrous. So it was with the new element that has entered into the Chinese community. It has upset the social life of the Chinese. The Chinese youths are looked upon with suspicion by the older generation. Yet one cannot lay the blame on the Chinese youth. It is the so-called Americanism that he finds amongst so many of the Americans, that he imitates. He thinks it is the "style" or the "fad" to be like them.

Most of the Chinese children attend the public grammar school that is provided for them by the Board of Education of the City. Its history I have noted elsewhere.

After the earthquake in October, 1906 school work was resumed with ten pupils attending. The Board of Education changed the name of the "Chinese Public School" to that of the "Oriental Public School", and or during all Orientals to attend this school. This included the Japanese who refused to do so. This created much trouble but the school continued its sessions in a temporary building situated in Chinatown. In the fall of 1915, a splendid brick building was completed, being erected by the Board of Education. It contains fourteen large and well ventilated rooms, an auditorium, and a manual training and a domestic science department-both being well equipped.



The increase of pupils have made it necessary to use the auditorium as classroom. There are now sixteen classes in the fourteen rooms and auditorium. The sixteenth class is a half day class and is using the same room with another class. There are seventeen teachers one being an ungraded teacher, sometime, called the "Opportunity Teacher" who gives special attention to pupils not quite up to their grades. At present there <sup>are</sup> 450 boys and nearly 250 girls, " the latter number being a big increase over the number of girls (not more than twenty) when I first had the school. We find that co-education works very satisfactorily in our school." This statement was made by its present principal, Mrs. C. C. Newhall who has held that position since 1904. In another statement she said "most pupils leave in the fifth grade to go to work; according to the State law all pupils must remain in school until sixteen years of age." It has been only in very recent years that girls are leaving school to work. Chinese girls are in great demand by American business firms as saleswomen. Their pretty costumes attract customers, and, due to the high wage which is offered, some girls leave school for work.

However, many remain to finish grammar school and continue with their high school education and even enter into collsges and universities. In the last two years, the number of Chinese high school boys and girls have increased. At the present time, there are in the following schools:

Polytechnic High School-----	23
Lowell High School-----	9
Cogswell High School-----	1



Commercial High School	-----5
Mission High School	-----5
Girls High School	-----12
Total of Chinese High School pupils	55

The number of San Francisco Chinese college students attending the University of California and other colleges is twenty.

Modern education has opened the door into a new world and the young Chinese is quick to imitate; they are discarding old traditions and customs. But if China is to play her part in the world, her sons and daughters must pursue and possess high ideals. Not all of the Chinese traditions and customs should be put aside, but rather this generation should be taught and learn to discriminate between the good and the bad. Being acquainted with two civilizations, the young Chinese has a remarkably good opportunity to select that which is most expedient and good thus combining the best of the two civilizations. In order to bring this about, the work of Christianizing the Chinese of San Francisco is a great and supreme task. We will now see what an important problem is now confronting the Christian Chinese of this community.

As I have stated before the fact that the Chinese practised their own religions which they brought from China, still it remains to be seen how much of this practise is now being exercised.

There are still two or three temples but most of the time they are deserted. It is only the conservatives who sometimes frequent these places. What has become of the idol worshippers and their numerous gods? Have they all been converted to Christianity? Yes, many had become Christians but still there is a large per cent of non-believers. They have no religion, having discarded the old and have not accepted Christianity.



ty. It is to these that the Christians are trying to help, and this work has been of great success. Long ago the Protestants clergy who had attempted to convert them to Christianity replied that their work had been greatly hindered by the unchristian treatment to which the Chinese have been subjected. Henry Ward Beecher once said: "We have clubbed them, burned their houses and murdered them; yet they refused to be converted. I do not know of any way, except to blow them up with nitro-glycerine, if we are ever to get them to Heaven". Yes, this has been the fact, but now there is no need "to blow them up with nitro-glycerine"; to get them to Heaven for they are seeking the Way themselves.

#### The Chinese Y.M.C.A.

The Chinese Y.M.C.A. has been a great medium in the amelioration of the community and in transforming and converting the Chinese. It was organized in 1911 with a membership of less than 200. According to the report of last year, the number has increased to 585; 204 active members, 372 associate members and 204 sustaining members. No doubt that the membership has increased greatly due a very recent membership campaign.

The association has no building of its own but a lot has been purchased with contributions made by the Chinese of the city and those living around the San Francisco Bay regions. A financial campaign was started and within a week \$13000.00 was raised. With this money the lot was purchased, although the <sup>fund</sup> for the new building will be raised among some good American friends.

The building is greatly needed at present for the location which



the association now occupies does not permit an elaborate program. The quarters are too small and equipments are insufficient. It occupies a store in which rooms for offices are divided, while the basement is made into a gymnasium.

Although space is very much limited yet the Y.M.C.A. has been quite a social center for the Chinese men and boys. It offers "clean and enjoyable entertainments all through the days of the week together with advice and assistance pertaining to the welfare and uplift of our people." The "Y" offices are opened all day until late in the evening and much information and assistance of every description is offered during these hours. If one should visit the "Y", there are to be found all types of men, young and old, enjoying games or reading books and papers provided for them.

The activities of the "Y" are classified under four departments: social, religious, physical and educational for both young and old men.

The social work is always active. Entertainments are given to students who come from China or who are on the way to China, for the boy students of the community, for returned service men, members of the association and to the community at large.

The religious work consists of Sunday afternoon meetings in the association quarters. Religious and educational leaders give their time voluntarily to speak on different topics. No Bible class is organized as yet, on account of the lack of leadership.

The small and really ~~tiny~~ gymnasium has been of great handicap to the physical education department. It is only through the kindness of the Golden Gate Branch of the San Francisco Y.M.C.A. that the



Chinese were welcomed to use its well equipped gymnasium every Saturday evening. Basket ball, volley ball and other sports are eagerly taken up by the youths. A gymnasium class was organized in 1918 under the direction of the assistant of the physical director of the Golden Gate Branch. Corrective exercises, boxing and wrestling are some of the gymnasium activities. During the basket ball and foot ball seasons, many good records have been made in playing with other teams.

The educational work is very important. Classes in English and Mandarin were organized and they are well attended. A mastery of the English language or even a brief knowledge of it would aid the Chinese very much as he comes in contact with Americans. Experience has taught the Chinese that even a little English speaking <sup>knowledge</sup> is better than none at all.

At least one evening a week is given over to interesting lectures ( sometimes illustrated ) on current events. Motion pictures and lectures of different natures are occasional features when large audiences attend. Since the association do not contain sufficient room for such large audiences, the churches offer their buildings for these purposes. Excursion trips to large establishments, such as business concerns, factories, etc. are occasionally taken.

Though a complete library is out of the question, yet the reading room, which has five Chinese daily newspapers and two local American papers, is always full. Pamphlets on sanitation, personal hygiene, citizenship, etc. are being issued for the benefit of the whole community.

Work amongst the boys is done through the Boy Scout organization. It has an enrollment of twenty four with several under probation and

These findings suggest several key mechanisms through which  
cigarette use might reduce the need for exercise, but reduced motivation appears  
to be the primary and sole mechanism in both men and women. The results of  
this study (16) following subjects' self-reports and the following self-ratings  
are problematic and cannot determine whether reduced self-efficacy  
from past exercise history and past exercise self-efficacy self-reports  
reduce exercise self-efficacy or whether exercise self-efficacy, being lower, increases  
the likelihood that people experience greater self-efficacy in the future.  
Also, the opposite relationship may exist, because exercise self-efficacy  
would tell the person of his/her current belief in his/her self-efficacy, which  
would also increase exercise self-efficacy and would tell the person's  
own past exercise self-efficacy, which is now also present and  
influences future self-efficacy. The results of this study are  
about the importance of self-efficacy, not self-efficacy reduction. The  
relationship between past exercise self-efficacy and future exercise self-efficacy is  
not clear. Thus, it is unclear whether past exercise self-efficacy  
increases exercise self-efficacy or whether exercise self-efficacy  
increases past exercise self-efficacy. Future research is  
needed to determine the relationship between past exercise self-efficacy  
and future exercise self-efficacy. The results of this study  
also suggest that the relationship between past exercise self-efficacy  
and future exercise self-efficacy is not strong, which may be due to the  
small sample size and the low reliability of the self-efficacy measure. The  
small sample size may have limited the power of the study, which  
may have affected the results. Future research is needed to  
determine the relationship between past exercise self-efficacy  
and future exercise self-efficacy.

and it is hoped that more lads will be reached when facilities and space permit. The work of these few has made great progress and very interesting. Hikes, camping, acrobatics and other physical work are some of their activities. On Sundays, small classes are formed for the purpose of teaching the essentials of religion through short story form. In every way, special encouragement and help is given to these boys, so that through them a fine example may be set for others. Due to the lack of facilities and space, many of youth's problems have been left untouched, but a broader and more extensive program will be made when the new association is erected.

#### The Chinese Y.W.C.A.

The other organization that means equally as much to the Chinese woman and girl as the Y.M.C.A. means to the Chinese man and boy, is the first Chinese Y.W.C.A. in America. It was opened in 1916 and became the first social center for Chinese women on the Pacific coast. Its location was formerly a saloon but with some remodeling it was made into a very attractive place. It comprises a large reception and recreation room which may be converted into smaller rooms by the use of screens. A kitchenette and bath completes the association quarters.

As set down in a pamphlet by this association under the heading "Why Become A Member" it has this to say:

- \* Because this is the first Chinese Y.W.C.A. in America and every Chinese woman and girl should be proud to belong to it. This is another step in the progress of Chinese womanhood"
- \* Because membership gives you the privileges of the new Y.W.C.A.



Club Rooms at 897 Sacramento Street".

As to the privileges it says:

- 1 "Use of books, magazines, piano and sewing machine".
- 2 "A quiet place for girls to study and help with lessons".
- 3 "Classes in gymnasium, American cooking and sewing, embroidery and crocheting, music and English".
- 4 "blue Bird Clubs for girls under twelve years".
- 5 " Clubs and recreation for older girls(Girls Reserve)"
- 6 "Classes for mothers".
- 7 "Girls may bring their lunches and use kitchen".
- 8 "Warm baths, 10 cents. If you bring soap and towels, 5 cents".
- 9 "Assistance in securing employment".
- 10 "Pleasant Sunday afternoons with music".
- 11 " A friendly meeting place for all the people of the Chinese".
- 12 "A part in the world-wide sisterhood".

From this list, one may know the amount of good work it is doing for the Chinese womanhood of San Francisco and the neighboring cities .

The cost of membership and private instruction is as follows:

Girls under twelve years -----	\$ .50	per year
Girls over twelve years and women -----	\$1.00	" "
Sustaining members -----	\$5.00	" "
English -----	\$1.00	" mo.
Piano -----	\$ .60	" lesson
Violin -----	\$1.00	" "
Swimming at the central Y.W.C.A. -----	special rates	



The activities of this association is under the supervision of an American secretary who is connected with the Foreign Community Department of the American Y.W.C.A. Associated with her is a provisional committee composed of several Chinese and American women. At present, there is a membership of 500. The Chinese Y.W.C.A. has become a vital factor in the lives of the Chinese women folks and it is helping many to know the truest and the best ideals of Christian life and service.

The Woman's Occidental Board of Foreign Missions of the Presbyterian Church

In San Francisco's Chinese community there are two "Homes" for Chinese girls, one under the Presbyterian Church and the other, the Methodist Church. These "Homes" were founded for the slave girls years ago who were brought here from China for immoral purposes. Later, as the traffic decreased and as Chinese womanhood became respected, these homes became the homes of many orphans.

The Presbyterian Mission Home came into existence more than fifty years ago and has given shelter to hundreds of Chinese girls. It occupies a splendid four-story brick building on the outskirts of Chinatown in which about forty happy girls are living under the supervision of an American woman, Miss Donaldina Cameron. Here is located "The Occidental Seminary" where the girls receive education. Girls from families are also welcomed to this school.

Here, the Chinese girls are instructed and brought under the influence of Christian life. Many have joined the church. Many sweet and beautiful Christian characters have been moulded in this home, and in



their prayer meetings and Christian Endeavor societies, their testimonies and exhortations are often edifying to oldery souls. Their knowledge of Scripture texts is simply wonderful as every one who attends their public exercises will testify. There is not a word often used in the Bible that they cannot quickly give a text containing. Question them about Christian history and doctrine and they are equally informed.

From the annual report of this board for 1918, we have these numbers: " five have married during the year, five have gone out into domestic service, three into business positions, three in high schools, two in the Lux school for industrial training and six have joined the Chinese Presbyterian Church". From this report, we see what a wonderfull work the Mission Home is doing for the unfortunate Chinese girl. It is helping to build strong and fine womanhood amongst these Chinese girls and has in every way brought religious education to the fore.

#### The Chinese Christian Churches

The Christian work for the Chinese is under the direction of six denominations (Presbyterian, Methodist, Congregational, Baptist, Christian, Episcopal) the Salvation Army, the two independent churches (Cumberland Presbyterian and the Independent Baptist) the Catholic Mission besides the work of the Y.M.C.A; Y.W.C.A; and the two Woman's Boards of the Presbyterian and Methodist churches whose work I have just described.

The work of these churches and organizations is maintained in nine buildings worth about \$400,000 and in seven other rented buildings. Land has been purchased by the Cumberland Presbyterian Church and a new



building is to be erected at a cost of \$20,000. The total number of separate educational and religious institutions for Chinese in this section of the city is twenty.

There are twenty seven mission schools which in 1915 enrolled a total of 1402 persons. The mission schools are classified in the following manner:

Adult night schools for teaching English -----	12
Day schools for children paralleling public schools -----	6
Kindergardens -----	5
Chinese language schools -----	4
	<u>27</u>

Besides the work in the institutions themselves, six of the missions have district visitors, teaching English and giving instruction in sewing and caring of children in the Chinese homes.

The Chinese missions employ " about thirty Americans besides the denominational superintendents, and about the same number of Chinese. The cost to all the missionsboards is about \$30,000 one half of all that is spent for Chinese mission work west of the Rocky Mountains".

The churches conduct religious meetings on Sunday, Sunday Schools and Young People's meetings. Membership in the different churches are rather evenly distributed, the Presbyterian claiming 222, Methodist 120, Congregational 300, etc. an approximate total of 1500 or more. In their Sunday Schools over a thousand children from both Christian and non-Christian homes attend. Every year a joint Sunday School picnic is given.

All the churches have united themselves to form the Union Church Organization for the purpose of rendering service to the community as



a whole and for and for the betterment of its life. Although not much cooperation was seen amongst the young people of the various churches before, yet very recently great enthusiasm and cooperation is being instilled in them. A union meeting is held every month and a Union Choir of seventy voices occupies a prominent place at these meetings. These young people have organized themselves into "The Chinese Union Choir of San Francisco" with its different officers and an American director. They have rehearsals every month and the aim of the society is "to arouse the Chinese Community in singing and to get together the young folks of different churches in a cooperative working machine for the spreading of the Gospel in songs!"

A debating league comprised of the young people of the various churches has been very active. Prizes are offered and in this way it is hoped to stimulate literary excellence in speech, both in Chinese and English, to interest the young people in the current topics and to bring together the young people of the community. Athletics are

Athletics are encouraged among the young people and many games have been played between the different churches. Thus in uniting the young people, the churches have taken a great step towards furthering the Christian work in this community.

#### The Work of One of the Churches

In 1872, an American minister Dr. William C. Pond of the third Congregational Church of San Francisco, invited the Chinese into his church to attend the services and Sunday School. Racial antagonism



soon arose among the church members. Due to the great love he held for the Chinese, Dr. Pond, with seventeen followers opened a Sunday School for the Chinese where English was taught. Soon the numbers grew and converts became numerous. Dr. Pond <sup>applied</sup> to the American Missionary Association in Boston to help establish a Chinese Congregational church. So, in 1897, a building was purchased but it was destroyed by the earthquake and fire in 1906. Now on the same location, stands a fine five-story brick building.

Besides the oversight of the American Missionary Association and its representative superintendent, the church with a membership of three hundred of which half are not in the city, has at its head, a pastor, a Board of Directors consisting of sixteen members holding offices for one year, trustees, deacons, a church clerk and a secretary.

The Board of Directors carries out the plans of the annual meetings of the General Congregational Association of Christian Chinese and the China Missionary Society, which meets every January. Laws and amendments are made and passed at this time, including suggestions of plans for the following year. To this meeting, delegates are sent from the branch missions (10 in number) which are scattered throughout California. These different missions are independent in their plans but usually they adopt the suggestions which are offered them by the central church. A report of their work however must be made to the mother church annually and published in the final report of the whole church.

The finances of the church are in the hands of the financial committee. At the beginning of every year it makes a budget; the budget for this year (1920) being \$450 for church expences only, while other de-



partments and societies make their own budget. A financial campaign is conducted every year in which cards for the purpose, are distributed among the members. The membership fee of the church is two dollars and contributions at any time are encouraged.

Almost all of the work of this church are carried on through the various organizations within the church. "The Congregational Association of Christian Chinese" constitute the church proper. It consisted of all male members from sixteen years up, but until recently women members were received. This organization existed at the beginning; before it became recognized as a church. There is a fee of one dollar for members. Its officers are the president, vice-president, secretary and treasurer, each holding office for three months, at the end of which new officers are elected by the members. This association controls the work of the whole church. Its executive organ is the Board of Directors who meets weekly to discuss on any business that may come up for decision. After these meetings, the business done, is reported to the association members and if necessary to be voted by them. Besides this association are the World Wide Missionary Society, Women's Missionary Society, Relief Society and Educational Society. The officers of these different societies are elected by each of its own members. These in turn appoint their own committees.

The World Mission Society has done good work for the Chinese in China. It has established six churches and three schools in southern China. There are six preachers besides teachers and missionaries. This organization has property amounting to \$20,000 in China.

The Women's Missionary Society supports a Chinese woman missionary to preach in the various villages. of Kwong Tung province (South



China) Its officers are elected annually by the members.

The Relief Society gives aid to those who are needy and to those who are sick.

The Educational Society has done rather extensive work. It consists of a night school for adults, a Chinese school for children and women, the Sunday School, a Bible training class and the Young People's Society. The evening school has an enrollment of thirty seven with a Chinese and an American as teachers. Every Friday evening, a meeting of a religious nature is held under the direction of the pastor. In this way, it is hoped to familiarize the pupils with the Gospel and it affords an opportunity for the pastor to become acquainted with the pupils.

The Chinese school has enrollment of twenty six children and women. A Chinese woman educated in China together with two men teachers conduct the school. The whole school is divided into three classes in which Chinese writing, reading, geography, history letter writing and a story hour are taught. Once a week classes in drawing, singing, games and a story hour are conducted.

The Sunday School has a superintendent at its head nominated by a nominating committee and voted upon by the school. Other officers are elected in the same manner; these being the two secretaries (English and Chinese) and the treasurer. Committees are appointed by the superintendent. The school is not graded but divided thus: Three classes for adults, two for juniors, two for children, and one for children, and one for children under five years old. The Pilgrim Lessons of the International series are used in all the classes except in the woman's class where the Chinese Bible is used.

The whole school gathers together for the opening exercises which comprise the singing of hymns, prayers and the reading of the



lesson together. The school is then divided into classes. At the end of the period, the school comes together again to answer questions on the lesson asked by the superintendent. Singing ends the program.

The Christian Endeavor Society is composed of the young people members and non-members of the church. Its president and other officers; the treasurer, the English and Chinese secretaries, are elected annually, by the members of the society. The committees are appointed by the president and they work in conjunction with him. The committees are, Lookout, Musical, Social, Missionary and Prayer. The members are divided into active, intermediate and associate members. A definite program has been recently adopted: The first Sunday of every month is a missionary meeting; the second, a member of the society takes charge the third, a testimonial meeting, the fourth, a member presides.

On the whole, this church has awakened recently and its young people especially have become very active. With the present capable pastor, it is hoped that the Jesus Way of living will be promoted, developed and carried out.

Thus we find the religious element in the Chinese Community of San Francisco commanding a very prominent place in the lives of the people. No doubt in the next twenty years, Christianity will be the only religion in this community and the Christian work will be so enormous that more Chinese workers will be in demand. What we need, are trained Christian workers and from the great enthusiasm and earnestness that the present day Christian Young Chinese, show, the future work of the Chinese Church could not help but succeed and flourish.



### Conclusion

In traversing over the field which we have passed, we saw how the Chinese of over half a century ago, surrounded by every pagan practise and superstition in China came to this country carrying with him his native ideas and customs; how in the new country he quickly adopted himself to the new surroundings and conditions but still maintaining many of the customs; how welcomed he was at the beginning but later this welcome developed into hostile feeling and brutal and unjust treatment; and finally due to the assimilation and Americanization of the Chinese and the fact that the Chinese proved themselves to be harmless; how that intense antagonism was removed. Later when Christianity was introduced into the community, the lives of the Chinese became transformed, until now it is a vital factor in the moulding of the character of the younger generations.

The churches have played a part in this community life but the result of its works is far from being very successful. In facilitating the moral, social and physical program in the community as a whole, the churches have been very slow. Of the whole Chinese population of this community, only about twenty per cent have been reached. Even among many of those who claim to have church connections, do not know definitely the meaning of the existence of the Church. It is time for the Church to come out of its seclusion and be human, facing the real and vital questions of the day and meeting the needs of the people of the community. The Church must recognized that the spiritual side of life cannot be obtained without a knowledge of the social conditions



of the community. It must recognize also, "that the poverty of mind, body, and spirit is not entirely due to lack of character, but is increasingly chargeable to social conditions over which individuals however strong, exercise little control". As John M. Glenn, Director of the Russel Sage Foundation, said,<sup>22</sup> "If the churches will assume their full responsibility and stand out boldly as champions of social righteousness they will gain many more souls than they will lose members-they will increase their support, they will attract the strongest and most vigorous of our young people; and they will immensely increase the spiritual power of their communities-----Indifference and inactivity concerning such things seem frightfully unrighteous and ungodly".<sup>23</sup>

With so many young people and children in the community, the Church has ample opportunity to guide these young lives to wholesome recreation and ideals. The first and most urgent need of the community, is a playground under good supervision and guidance. Tennis courts, sand-boxes and other apparatus should be installed so as to help up-build the young people physically. As it is now, one will not be surprised to find children playing on the streets, even on the main business section. There is a public park in the community but children are not allowed to play ball here. Even the right of playing "catch" on the less busy streets is denied them. It is not uncommon to find youths around cigarstands, poolrooms and on the street corners. If a well equipped playground together with the gymnasiums of the Y.M.C.A. and the Y.W.C.A. which we hope will be built soon, is opened, it will no doubt be a blessing to the community. It is the business of the

22 "The Community Survey in Relation to Church Efficiency" by C.E. Carroll----p. 5

23 "Glenn--" The Church and Social Work"-Conference of Charities and Corrections Report 1913 --p 144



Church to take the lead and arouse the interest of the people of the community, especially the leading men and business men, to see the importance of a playground.

Next, the Church itself should open wide its doors every day of the week for every activity that will enoble and enrich the ideals of the Chinese. Mothers' clubs, girls' clubs, boys' clubs and men's clubs should be organized within the Church which should be opened to members and non-members of the Church. These clubs should use the Church building at any time for its meetings, socials, etc., so as to make the Church the center of activity in the community. The Y.M.C.A. and the Y.W.C.A. are such centers but they are only a part of the Church in action. To obtain the purpose for which every Church stands, the whole body of the Church should be in action.

Another thing that the Church has failed to see the importance, is the necessity of having a religious educational director who should be responsible for the general supervision of the education of the whole church. He is not the assistant pastor nor is he the Sunday School superintendent. He has a definite position independent of any one person or any department of the Church. He must have independent privileges, to organize as he thinks best the material that is most suited for his work. He should be the chief advisor on education and should appoint the Sunday School superintendent, teachers and heads of the various departments in the school. He should in every way help to uplift the people educationally.

The work of the Sunday School needs revolutionizing. From the mere teaching of the Bible in the old Orthodox way, the school should



be reorganized on the basis of psychological principles. The teachers and leaders of the school should be trained in human psychology as well as in Bible teaching. More activities should be introduced so that every member of the school would feel responsible for its success. The school should be graded according to the public school gradation and to correlate the materials of both schools. In this way, the pupils would find more interest when he discovers that his Sunday School lessons help in his Public School lessons and visa versa. Thus the importance of a graded and well managed Sunday Schools can be readily seen.

The Young People's Society needs alterations. It should be the source from which Sunday School teachers could be obtained. Young people have high ideals if properly guided, so they should be left to manage their own affairs with the approval of the elders. Young people are instinctively active and with a high purpose and aim, their society should be one of the most active organizations in the Church. It is at this age that the social instinct is very strong. On week days, its social service committee should be in full sway. Lectures for talks on American ideals and customs, on hygiene, sanitation, current events, etc. should be secured by them. Even moving pictures of the best type should be shown weekly, as the moving picture houses are great attractions for the Chinese as for others. If good machines and good pictures can be secured for this purpose, the Church is meeting a very great need.

The women are very hard to reach and hard to ask them to attend church services or other church activities due to the various household duties and to the caring of their children. If a nursery and a rest room are provided in the church building, it would facilitate mat-



ters very much.

Many mothers are leaving their babies in the care of older children or neighbors and go to work in canneries, factories, etc. It would help the mothers greatly if evry church would open a day nursery so that the mothers could bring their children to the nearest church and know that they are safe there until they return from work.

If such a community program could be instituted by the church, the life of the community would surely be raised to a higher level, for a noble community life is a great <sup>and</sup> to evry family. The gymnasiums and playgrounds would build it physically, the more extensive program would help it mentally and good preaching and moral instruction would help it morally. Thus social, economic, and personal conditions are met with. Then the time will come when every church will become a social center of the Chinese ---buildings for meetings, a place for the recreation of persons of all ages -----a real home for every Chinese. Then the old order will completely collapse like the walls of Jericho when the people " shouted with a great shout and every man went straight to Him".



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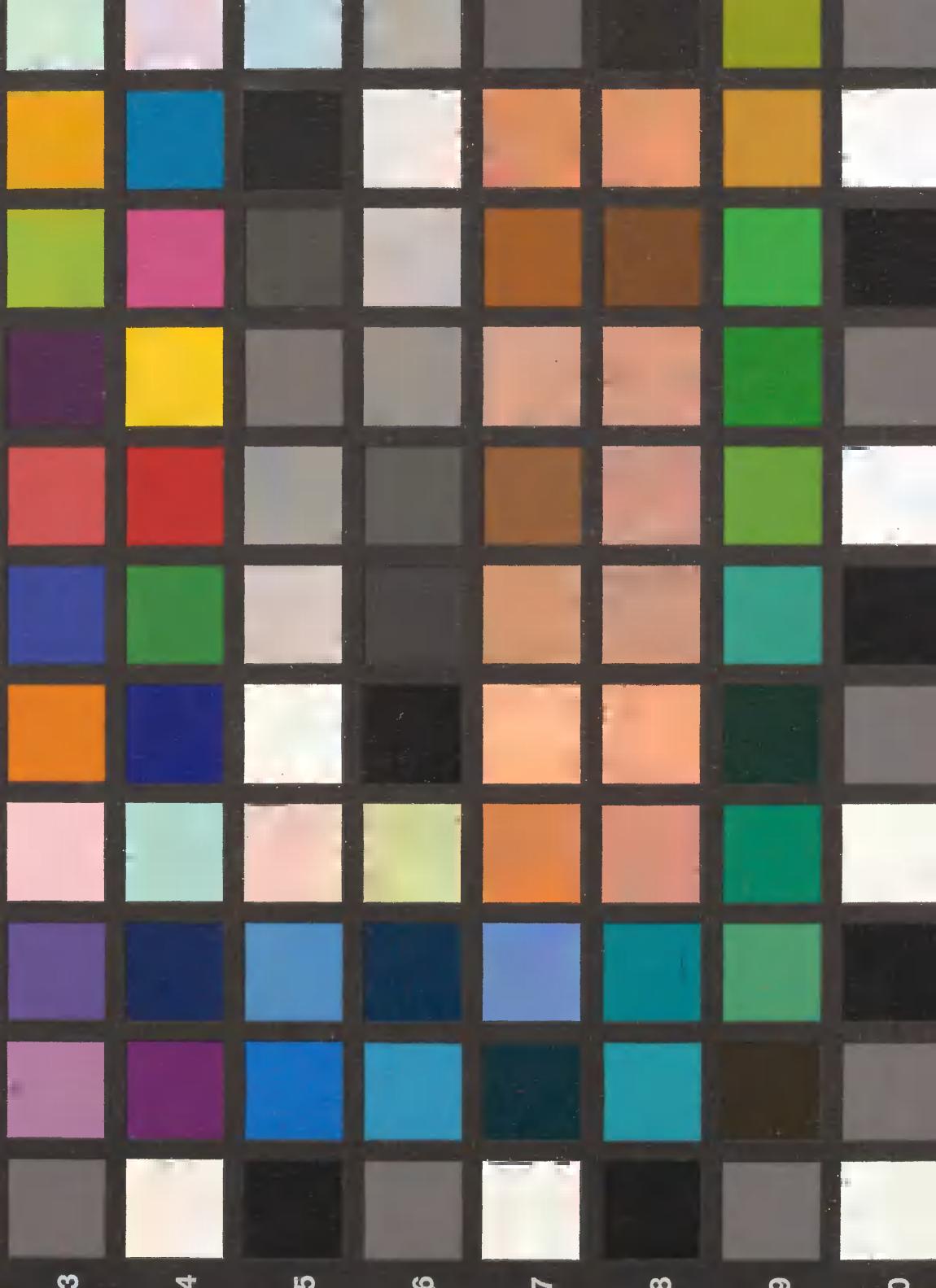
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